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so-called "vestry" were often performed by the clergyman and a few land-owning farmers, without formal procedure, "rigid adherence to law", or "outside supervision". In the more "compact and peaceful parishes", government by consent was more pronounced. The oligarchy grew into an "open vestry". By the close of the eighteenth century, the "uncontrolled" offices of many parishes near London and in the "unincorporated mining and manufacturing districts of the northern and midland counties" were often corrupt and grossly inefficient. "Graft" prevailed; and in at least one parish, Bethnal Green, there was a striking example of "boss rule" anticipating the most pronounced American type.

In the remaining chapters of book I., the "Extra-Legal Democracy", the "Strangling of the Parish", the "Legality of the Close Vestry", the "Close Vestry Administration", and the "Reform of the Close Vestry" are considered. Here, as throughout the remarkable chapters devoted to the county in book II., there is a minuteness of exact detail, a wealth of documentary illustration, a constant disclosure of truth, a conscientious refutation of popular error, a rich flavor of originality, which only a patient delving in the almost inexhaustible mine of source-materials could produce. This volume can only be the fruit of a zealous devotion to science for its own sake; and the sympathetic student will eagerly await the successful completion of the great task which the courageous authors have set themselves.

GEORGE ELLIOTT HOWARD.

Deutsche Geschichte. Von KARL LAMPRECHT. Der ganzen Reihe achter Band. Dritte Abteilung. *Neueste Zeit. Zeitalter des subjektiven Seelenlebens*. Erster Band. Erste und zweite Hälften. (Freiburg im Breisgau: H. Heyfelder. 1906. Pp. viii, 729.)

LAMPRECHT'S *Deutsche Geschichte* aims to give an analysis on a psychological basis of the various periods of the cultural life of Germany. This, the first volume of the third section, which is to treat of "Neueste Zeit", covers the period from about 1750 to about the beginning of the nineteenth century, with the exclusion of the Romantic Movement. The distinguished feature of Lamprecht's work lies in his belief in a national psyche ("Volksseele") which develops according to immanent, transcendental laws, and—however affected by outside influences—in all essentials remains true to itself. We have here a conception of history akin to that of Herder.

In the "Einleitung" (pp. 3-90) Lamprecht reviews the temperament of the periods preceding the one now under treatment. After the restrictions of the Middle Ages, the "Individualistische Zeitalter" (about 1500-1750) freed the personality of man, but made of him an isolated individual, not conceived as acting upon, or influenced by his environment, "ein aus sich selbst nur lebender Mikrokosmos" (p. 5.). In the "subjektivistische Zeitalter" the individual, though becoming

more and more self-important, grows increasingly conscious of the interdependence between himself and his environment.

Chapter I. (pp. 93-179), "Entstehung und erste Entwicklungsperiode des modernen Bürgertums", shows how the old "Bürgertum" which in the fourteenth, fifteenth, and early part of the sixteenth centuries had molded the culture of Germany (mainly in the free cities of the south) decayed. Then through various influences, especially the rise of Brandenburg-Prussia and the great influx of Huguenots after the Revocation of the Edict of Nantes, the whole centre of gravity of the political and social life moved northward, from Nürnberg and Augsburg to Hamburg, Leipzig, and Berlin.

Chapter II. (pp. 180-302), "Neue Gesellschaft, neues Seelenleben", describes the increasing prosperity of the new "Bürgertum", which from about 1740 on led to a widening of the horizon and to a consequent desire for a new culture adapted to its own needs. The fact that the leaders of the new intellectual life sprang from this class (Winckelmann, Herder, Goethe, Schiller, Kant, Fichte, etc.) proves its significance. Simplicity, in contrast to the aristocratic standards of the preceding generation, would very naturally be the new ideal. Thus the author insists that the cult of the simple and the emotional in Germany was an indigenous growth. Although Lamprecht may go too far in undervaluing the importance of the influence of Rousseau and English writers like Addison and Thomson, we heartily agree with his protest against that mechanical explanation of all phenomena as the result of literary influence from without (pp. 250 *et seqq.*).

This class, though essentially commercial, by no means aimed solely at the acquisition of money. It was, on the contrary, animated by a genuine desire for a higher intellectual life; its instincts, however, being for some time literary only, not artistic or political. This discussion helps one to understand the ideals of Wilhelm Meister. In the course of a few decades the public—and not the princes as of yore—became the patrons of letters (p. 210). The old nobility thus dropped behind and its literature decayed (p. 224). Here we miss a mention of Wieland (whom Lamprecht does not adequately appreciate, as appears in his characterization, pp. 437 *et seqq.*) as the one German writer of the period who, because of his French form, influenced the aristocracy. This middle class, stimulated by many new influences, as we saw, passes through a phase of exaggerated emotionality. The next pages (230-250) are devoted to tracing the growth and waning of this sentimentality, which on the one hand produced great originality, on the other many phenomena tending to pathology, such as intense introspection, violent enthusiasm, weakening of the will. Here a few words on Wieland's novel *Agathon* (1766/7), an expression of intense introspection on the part of the author, would have been illuminating. Another helpful reflex of the psychic conditions could have been adduced from contemporary "travels" (especially from Heinse).

About 1780 came the ebbing of the new sentimentality and excite-

ment. The teaching of men like Lichtenberg, Lessing, Kant, gained in influence. This is the foundation of the classical period. Important in the rest of the chapter is the treatment of the age's growth of feeling for external nature, from sentimental delight in her pensive beauties to intense enjoyment of her grandeur and an almost morbid vivification ("Beseelung"). Next, the author traces the emotional intensification of religious, ethical, and pedagogical ideals after the aridness of the age of individualism. Toward the end of the century, however, increasing emphasis is laid on the training of the will.

Chapter III. (pp. 313-409), "Neue Weltanschauung", deals with the rise of the earliest "subjektivistisch" psychology. Then follows a discussion of the various attempts of the age to solve the world-riddle, first through Pantheism and the cult of Spinoza's philosophy (Herder), then by means of epistemology, culminating in the subjectivity of Kant's *Critique of Pure Reason* (1781). But the transcendentalism of the "Practical Reason" with its "Categorical Imperative" made of Kant a severe moral teacher very aptly compared to Luther. Lamprecht then contrasts with Kant's method that of Goethe, as that of the scientific investigator turning primarily to external nature. Yet Goethe, too, an exponent of a subjective age, recognized the limit of human reason, and postulated a Power within the phenomenon discernible only through intuition. In this presentation we hear the echoes of the numerous discussions on Goethe which during the last decades have thrown floods of light on him as a scientist and thinker (Kalischer, Harnack, Steiner, Siebeck, etc.). Lamprecht rightly concludes that Kant merely matured and did not create Schiller's ethical and esthetic principles. Like Goethe and Kant, Schiller insists on controlled emotions.

In chapter IV. (pp. 409-567), "Neue Dichtung", Lamprecht traces the manifestations of the new psyche from the early sentimental poetry of Klopstock through the wild chaos of the "Sturm und Drang" (here introducing some interesting remarks on the change in the conception of fate during that period) to the "innere Bindung zum Klassizismus". There is here nothing especially new, but the entire evolution of German literature is viewed in a new light.

Chapter V. (pp. 568-704), "Bildende Kunst und Musik", deals in the same fashion with the evolution of art and music. Here a word on the development of art-criticism—the change from "Kunstverständ" to "Kunstgefühl" (Mengs, K. Ph. Moritz, Heinse)—would have been illuminating. Moreover, the author's condemnation of the influence of antiquity as pernicious to the growth of originality in the creative arts seems exaggerated. For, had Germany been as powerful in this respect as she was in literature and music, Greek beauty would here also have proved only a salutary discipline.

The rich and suggestive contents of this book are not uniformly presented in satisfactory style. At times the author, in his anxiety to go to the cause beyond the phenomenon, is not sufficiently concrete in his presentation (*cf.* "Einleitung", also pp. 466, 585, etc.). Here and

there important ideas are obscured by unskilful language (pp. 40, 590, etc.). In many other places, however, his style rises to remarkable adequacy, originality, and force. This is true in his treatment of the personalities of Kant (pp. 357 *et seqq.*), Beethoven (pp. 683 *et seqq.*), in his delineation of the position of Thuringia in the culture-life of Germany (pp. 503 *et seqq.*), in the sketching of large movements in a few words (pp. 583 *et seqq.*, 598 *et seqq.*, 623 *et seqq.*, etc.). In conclusion we may say that this work with its original point of view, based on enviable knowledge, will prove stimulating and maturing to all interested in the cultural development of the eighteenth century, from whatever point of view.

CAMILLO VON KLENZE.

Essai sur l'Histoire de la Révolution à Verdun (1789-1795). Par EDMOND PIONNIER, Professeur d'Histoire au Collège de Verdun. (Nancy: A. Crépin-Leblond. 1905. Pp. xix, 565, cxxxviii.)

THIS is an excellent local history of the useful type which Professor Aulard has been urging upon the younger school of French historical students. The author presented it at the University of Nancy as his thesis for the Doctorate of Letters. He has renounced all effort to produce literary effects and has sought to exhibit, in detail and with abundant analysis of documents, a special development of a great national movement. The student of the Revolution will find either in his narrative or in the appendixes and *pièces justificatives* a mass of instructive illustrative material. Some of this is unique, because Verdun was almost the only town of importance which was occupied by the Prussians during the invasion of 1792. The short time which had elapsed since the overthrow of the king made the position of the royalists very delicate. The Duke of Brunswick understood this, and assured the officials, in his first summons to surrender, that the armies under his command were engaged solely in vindicating the authority of the king and that no conquests would be made. The faint-hearted and reluctant defense of the town was the beginning there of the tragedy of the Revolution, for the people seem to have passed through the earlier crises without suffering any harm more serious than violent speechmaking or pamphleteering.

The only phase of the Revolution upon which M. Pionnier does not dwell at some length is the development of the economic or industrial situation. The question of subsistence interests him, and he gives several pages to the varying cost of wheat or bread, and to the enforcement, in these particulars, of the maximum legislation. Among other phases illustrated in the experience of Verdun is the municipal revolution. At first nothing more serious happened than the destruction of the barriers, preventing the collection of the octroi from July 25 to October 14. A "permanent committee" was appointed, although not until the middle of August, and this committee did not, as in Paris, supersede the old municipality. The organization of a national guard was all that was distinctively new.